WEALTH.

BY

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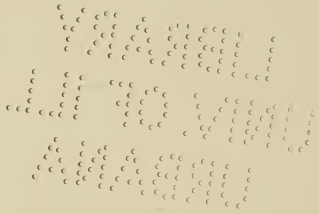

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WEALTH.

I.

The Accumulation of Wealth.

THE wealth of this nation is increasing with unprecedented rapidity. We are living in a land highly favored for growth in all those material goods which contribute to the general comfort of the people. We have a prolific soil, great natural resources, a good government, and our workmen receive comparatively high wages. The majority of Americans have it in their power, through industry and frugality, to accumulate some degree of wealth.

The following facts show that the people of this nation are singularly favored for amassing wealth. The assessed valuation of real estate and personal property in the United States for 1890 was $24,249,589,804. The true valuation is

estimated at $63,000,000,000, or nearly $1,000 *per capita*. The assessed value of all property has increased during the past decade $7,346,590,261, an amount equivalent to the true value of all property as returned by the United States Census in 1850.

The yearly earnings of the people of this nation are estimated to be $12,000,000,000, and the yearly savings $900,000,000. We have $708,000,000 in gold, and $475,000,000 in silver coin. The national banks have a combined capitalization of $600,000,000. The savings banks of the United States have $1,400,000,000, the greater part of which has been deposited by persons of moderate means.

The entire cereal crop of the United States for the year 1891 was 3,465,000,000 bushels. These, with other products of the soil, were valued at $4,000,000,000. The output of our factories reached for the same year the enormous sum of $7,000,000,000. No one can measure the matchless possibilities of the future for this nation. Our people are energetic and progressive. They are opening up new avenues for trade and employment, and can command the markets of the

world by the cheapness and superiority of their products.

There are some conditions for acquiring wealth which are important to observe. Among the personal elements favoring the accumulation of wealth is *the just and proper appreciation of it.* There is a rightful love of gain, and an unholy lust for it. The desire to acquire wealth need not sink to base avarice. Self-interest is not selfishness. Money loved for its own sake is the root of evil, but when sought as a means for nobler ends becomes laudable. No one should have a contempt for wealth, nor entertain loose ideas of values, as did Esau and the prodigal son. To disparage wealth is to spurn great opportunities. There are great dangers resulting from an intense devotion to acquiring wealth; but there may be equally great risks attending poverty through loss of self-respect, purpose, and opportunity. The proverb declares that "the rich man's wealth is his strong city: the destruction of the poor is their poverty." (Prov. x, 15.)

The growth of a nation's wealth is one means of measuring the triumphal march of man from barbarism to culture and civilization. Wealth

gives man the command of those forces by which he may be lifted to a higher mental and moral life. In these days there is entirely too much condemnation of rich men. It is no crime to be rich. The man who acquires wealth by legitimate means and with worthy motives is to be commended. It is evident that the motive to acquire wealth should be fostered by many persons who especially need the opportunities wealth affords for making the most of their faculties and powers.

Another important consideration in accumulating wealth is *the cultivation of the mind.* Wealth is produced by man's physical, mental, and moral activity. It is the joint product of the hands, head, and heart. Physical energy is important; but mental labor is the largest and most valuable factor in producing wealth. Hence it is that wealth is becoming more and more allied to intelligence. It is the ignorant nations that are infested with paupers. Men grow rich by the use of their faculties. A man of intelligence and experience creates wealth. There is great scope for the exercise of superior ability in all lines of business. Capital is in search of skilled superintendence. Few have the ability to organize and

conduct great enterprises. Successful trading is not easy. Hard work and study are necessary. There are such rapid changes in business conditions and methods that the man who possesses intelligence and foresight to organize and execute, is more likely to succeed in acquiring wealth.

The loss to creditors from business failures in the United States for 1890 aggregated $82,000,000. More than eighty per cent of those engaged in business failed through inexperience, incompetency, or lack of capital. The young man who would enter the twentieth century with the best chances for the highest business career, and equip himself for the highest service, should have the best college training. This should be followed by a knowledge of the details of business through actual experience, before investing money in it. This course will take more time; but it will multiply one's chances for usefulness, and is by far safer, and the reward is certain.

The training of the intellect likewise qualifies the workmen to meet the new industrial conditions of society. There has been a remarkable shifting of labor during the century. Inventions have greatly modified human conditions. A single

cotton-gin does the work which formerly required one thousand men. A sewing-machine does the work of twelve women. A Boston boot-maker, with one workman, makes three hundred pairs of boots daily. In 1880, three hundred of these machines were at work in various countries, and turned out 150,000,000 pairs. Glenn's California reaper will cut, thresh, winnow, and bag the wheat of sixty acres in twenty-four hours. The Hercules ditcher removes seven hundred and fifty cubic yards of clay per hour. The Darlington borer enables one man to do the work of seven in tunneling, and reduces the cost by two-thirds. One boy, with a knitting-machine, does as much work as one hundred persons could do one hundred years ago.

The displacement of labor through machinery is apparent. It is estimated that the machinery in Great Britain is doing the work of 700,000,000 men. The invention of Bessemer took 39,000 men out of employment. The remarkable concentration of power in steam and electricity will be more and more utilized, and thereby continue to modify industrial and economic conditions. These circumstances tend to reduce mere physical labor

to the same importance. The work to be done does not always stimulate thought, nor call out the skill of those employed. The safeguard of workmen must be in their skill, intelligence, and ability to adapt themselves to new conditions, and thus to be prepared for higher duties. Our unskilled labor must become skilled.

The highest productive efficiency is conditioned on intelligence. Every improvement in the industrial character of the working-class qualifies them for a higher grade of production, and insures better compensation. The highest paid labor is generally that which costs the employer least. "The English cotton-spinner is paid as many shillings as the East Indian spinner gets pence; yet the cotton-cloth of England undersells that of India in Indian markets." The increased compensation of workmen in the United States is largely due to the fact that they surpass those of any other nation in strength, intelligent direction of force, and ability to use machinery to advantage. The ultimate explanation of all industrial progress lies in the personal elements of industry, intelligence, and integrity.

The development of *the moral qualities* also

tends toward the amassing of wealth. Honesty and integrity of character are wealth-creating abilities. Wealth is the sum total of social products, and includes all articles that have value. Value is purchasing power, or the quantitative measure of the capacity to serve, and the power to satisfy human wants.

Man's moral and intellectual qualities can not be said to have an economic value, because they can not be transferred or exchanged, inasmuch as they are part of himself. They have, however, an ethical value, the products of which make wealth. Wealth is not the qualities themselves, but the product of them. They get their value from the possible service they may render to society. A man's character and reputation are often spoken of as personal wealth. It is as true to-day as it was in the days of Solomon, that a good name is better than great riches. It is in and through these immaterial relationships that material things become wealth. Intellectual, social, and moral conditions make the land in Ohio command three and four times the price of better land in Mississippi. Moral qualities are becoming more and more the active forces in producing wealth. The nation's wealth extends

and increases with virtue, justice, and morality. As the moral tone of society rises, it becomes more difficult for a dishonest man to succeed in any legitimate business. Truly, "honesty is the best policy."

Honesty and integrity of character to many business men are so much capital. They will tide a man over financial embarrassment, when the man without them, under like circumstances, will fail. Business life is a struggle without credit; and this is based upon confidence in uprightness of character. A true and lofty character is favorable to accumulating material goods. Potential wealth is wrapped up in man's moral qualities. They help establish confidence, prompt men to a determination to labor, and quicken the will to save. The inequalities of men in regard to wealth do not apply to the higher and nobler qualities of soul. All may share equally in moral and spiritual blessings. These inherent qualities have a twofold blessing. Divine wisdom has "length of days in her right hand, and in her left hand riches and honor." (Prov. iii, 16.)

To accumulate wealth, a man should have the desire for it, and the *patience to wait for it.* There is no short and easy road to wealth. The ma-

jority of men can not grasp results without plodding. Worthy success is step by step up the rugged path of industry. Many of the great fortunes of the past are largely incidental to great opportunities. They have been built up by true investment in commercial centers, or by the utilizing of steam and electricity and the rapid expansion of railroads. These opportunities have largely passed by. Conditions are growing more fixed as the country becomes more populated. Great fortunes in the future will be fewer, and more difficult to gain. Rapid transportation, and the ready communication in regard to supply and demand, give greater evenness to prices, and afford less opportunity to acquire large fortunes by speculation and corners.

Wealth originates in labor. Labor involves the intellectual as well as the physical element. Labor, however, is no exact measure of wealth. The invention of the cotton-gin greatly enhanced the value of the cotton-fields, and the inventions in woolen machinery have brought untold wealth to wool-growers.

Inasmuch as wealth is regarded as the permanent form of labor, no one should resort to the

expedient of getting something for nothing. Honest service is the true equivalent of wealth. As a man values happiness, contentment, and his moral interests, so he should shun the inducements held out to make money which is not the reward of service.

The passion for rapid gain without toil of brain or muscle, is intensified by the hurry and impatience of our day. It does not pay to risk money, peace of mind, and life in the maelstrôm of speculation. Luck and shrewdness in some gambling speculation may succeed for a time; but the possessor is likely to lapse into ruin and demoralization. There is nothing gained by sudden riches. They lack the discipline and experience necessary to keep them. It is stated that most of the fortunes made during the years of the war were lost again before the close of 1867. The desire for sudden riches ensnares the young, fosters gambling, and encourages idleness and extravagance. The slow accumulation of the profits of industry brings wealth as the reward of human foresight and determination. The consciousness that one has rendered faithful service to society by following some solid and legitimate business will en-

hance the enjoyment of wealth. He is the rich man in whom the people are rich.

The natural limit of accumulating wealth must be comparatively low. The average wealth of the producers in this country is about $3,000. The limit of the average income from annual productions for the same class is only $450. Everybody can not expect to have large wealth; but moderate sums saved, by years of skillful and persistent efforts, enable a man to be generous, educate his family, and secure a comfortable maintenance in old age.

Wealth is largely the fruit of abstinence and economy. Abstinence demands effort. It requires a power of imagination and strength of will to foresee the advantages of postponing present enjoyment for future accumulations. The savage yields to present demands, and fails to accumulate. His poverty is due to want of industry and self-control. The civilized man forecasts the future, and sees the advantages of putting off till to-morrow what he might enjoy to-day.

The acquisition of wealth is made by redeeming the time and economizing petty sums. The safest road to wealth and happiness is by patient

industry and frugal savings. A man saves when he has something to show for what he spends. If a man saves eleven cents a day, it will amount in ten years to $520, and in fifty years to $11,600. If he saves $1.10 a day, it will amount in fifty years to $116,000. The indolent and shiftless will never reach the goal of success. Thrift and industry go together. Energy, integrity, and frugality are man's best capital.

Ignorance and waste are the poor man's greatest enemies. Since the beginning of this century the nations of Christendom have engaged in forty-seven great wars, and have expended $130,000,000,000. The wars of the past have aggravated the miseries of the poor by fettering industries, paralyzing trade, and creating bitter animosities. In time of peace Europe has nearly 4,000,000 able-bodied men under arms, maintained at an annual cost of $1,000,000,000.

The people of the United States are not burdened with a large standing army, but the annual liquor-bill amounts to $1,200,000,000. All the silver coin of the country is less than $500,000,000. The tariff for the year 1891 only involved, directly, the sum of $219,000,000. These facts,

compared with the money spent for liquor, show it to be the supreme economic question in the nation. It costs the people $52,260,000 annually to pay for policing the liquor-traffic. Seventy-three per cent of the total arrests for crime in 1891 were made because of drink. Certainly ninety-nine per cent of the cost of manufacturing and sale of liquors impoverishes the community. The good of society, as well as the industrial supremacy of this nation, will depend upon the suppression of the saloon as the greatest demoralizer of our workmen.

The cost of tobacco to consumers in this nation aggregates hundreds of millions of dollars. It is more than is given to support all the churches, missions, and all other benevolent and philanthropic enterprises combined. The man who spends ten cents a day for tobacco, could lay it aside on interest, and have $2,888.54 in thirty years.

Those who refuse to save small sums, and would rather indulge in expensive living, amusements, and luxuries, may see the day when, with empty purse, they will grumble at the man of frugal habits, who enjoys a competency. The

man who would accumulate wealth should give close attention to business, keep his credit good, know whom to trust, never trade beyond his means, never indorse other people's paper without sufficient guarantee, and adopt a scale of expenditure according to income.

It is likewise important to *keep a level head when turning financial corners*. The state of trade revolves in cycles. About every ten years the period of contraction and depression is followed by a period of expansion and prosperity. In one period there is confidence, activity, growth of credit, and overtrading. The other period is followed by distrust, panic, inaction, and hard times. Where these two extremes do not offset each other, the largest production of wealth can not take place. These conditions involve a loss to capital, and mischief to the laborer, who, during the period of inaction, forms habits of idleness, carelessness, and despondency, which are not easily shaken off. A calm and steady market is best for all concerned.

I suspect this nation is on the eve of a revival of unexampled prosperity. The aggravating forces of mischief produced by fears and sus-

picions, in a great measure have spent themselves. There is everywhere indication of reviving hope and courage. These are as infectious as fear and distrust. The good crops, the abundance of money on deposit in banks, and the general good feeling awakened by the World's Columbian Fair, will accelerate the forces at play to bring about a better condition of affairs. Again, the elasticity and buoyancy of our national character, and our abundant resources and growing population, make it possible, and very probable, that there will be a speedy revival of all trades and industries.

II.

The Power of Wealth.

THERE never was a time in the history of the world when the power of money was greater than in our age. Steam and electricity have put us in touch with the entire world. Heathen lands throw open their doors to our missionaries and commerce. The organized forms of charity of to-day make even the widow's mite wield a power for good in the remotest parts of the earth.

Men struggle and sacrifice for wealth because they crave the good things of the world which money will buy. Wealth commands the resources of the material world. It stands for a magnificent house, delights of travel, treasures of art, social standing, and political triumphs.

The aggregation of wealth has its abuses as well as its functions. It confers the power to gratify passion, blinds judgment, perverts justice, panders to vice, and buys votes. It not only subverts the mental and moral life, but menaces our

free institutions. Unfortunately, the power of wealth has increased faster than the moral and social sanction of the methods employed to get it. A sober estimate of the power of wealth shows that it is not omnipotent. It is often outranked by intellectual, moral, and spiritual power. Wealth can not touch the heart nor the conscience. It can not buy affections, peace of mind, intellectual and spiritual gifts, nor beauty of soul.

Wealth has a concentrated power of noble and uplifting service. The few dollars spent on some useless luxuries or harmful indulgence would support a native minister in China or India, and thereby turn the hearts of many in heathen lands to God. Thus wealth may be transmuted, by the aid of the Spirit, into spiritual power, whose influence will go on to bless the race.

Wealth enables a man to execute his own designs, and convert his thoughts into reality. The possessor of wealth has it in his power to erect a home for the aged, a hospital for the sick, or a library building in his own town or city, or in some college, which will serve as a bee-hive to the old and young who desire to extract from books the noblest and purest thoughts of the present and

past generations, by which to mold character and elevate the race.

Better still, wealth enables a man to endow a professorship in a college, and let the income of this fund employ some one who will work in his behalf, and speak in his name for Christ, to present and future generations. By this means a person may touch the ends of the earth, and enrich the globe with influences through the youth who have sought the instruction and Christian inspiration which his generosity has made it possible for them to acquire. Men thus multiply their power and influence for good by commanding the services of other men, on the line of the greatest good to humanity. "A single woman, winning her bread at the point of her needle, could not found a college, so she made a school of her little room, went to the orphan asylum, and adopted a little boy. She gave him an education, and saw him occupy the foremost pulpits of the land, from the Atlantic to the Pacific. How gloriously her own life sunned itself, blossomed, and bore fruit meanwhile!" Thus even a small sum, allied to a heart of love, may be made to wield a powerful influence for good.

III.

The Responsibility of Wealth.

THE possessor of wealth has a personal responsibility for its management and distribution. This responsibility is based upon man's obligations to God. He sustains a personal relation to Christ as his Master. He is God's steward, and is accountable for whatever ability or wealth he may possess.

Wealth is a trust-fund of moral and spiritual power. Every man, be he rich or poor, is handling trust-funds. God has taken him into partnership with himself. He is a co-worker with God in redeeming the world from sin. In carrying forward the work, God claims from each one tithes and thank-offerings. He demands a share in all we do or possess. We rob him when we withhold or take our partner's share. No man has a right to misapply funds that belong to Him.

Wealth is a part of personality. It is life stored up in this portable form, and should flow

out in genuine simplicity and benevolence. Men acquire wealth by the expenditure of personal force, and they can not escape the responsibility for its use. Wealth has a potential power of service, and is as fully subject to the law of service as the powers of the head, heart, will, or hand. Fitness for sovereignty, in the use of human talents or money, is measured by ability to serve. No man can serve God, and let his property remain in the service of Satan. The money god, personified as Mammon, is one of the greatest rivals of Christ in the human heart. The grasping and penurious man dethrones God, and sets up riches, and gives them the first place in his thoughts and affections. Our Lord warned men of the subtle and dangerous power of wealth. He condemns the selfishness of poverty as well as the selfish extravagance of the rich. He holds each one responsible for giving according to his ability. Our giving should be the measure of our love to Him whom we serve. The Holy Spirit will implant in the soul of the willing disciple a world-wide love and sympathy, which will awaken an intense interest in all that concerns Christ and his kingdom. When all the powers are enlisted in the

service of God, men esteem it a joyful privilege to give as unto him.

God's kingdom should share first in the results of our prosperity. There are six thousand young people in the colleges of the United States who are volunteers for Christian mission-work. Consecrated men and women are ready. How can they go unless they are sent? Money is the essential requirement for the speedy extension of Christ's kingdom over the earth. Inasmuch as it takes our time and strength to accumulate wealth, we should employ it to spread the gospel, the power of which is able to transform and enrich the lives of those who to-day bewail the misery that grows out of their heathenish ignorance and superstitions.

A man has *no right to jeopard his obligations* to God by entering into investments where he can not cheerfully respond to those calls that involve the extension of God's kingdom. Many of our Christian enterprises are failing to accomplish the highest service for God and man—not because many men of wealth do not see and feel their importance, but they are weighed down with other financial obligations in their investments and ex-

penses. They find the larger the income the larger the expenses, and consequently their liberality is rare. Perhaps this will account for the statement made by Mr. Gladstone and Cardinal Manning, that the shrinkage of private charity is contemporaneous with the enormous increase of wealth in England. It is to be hoped that the American people will prove to be an exception.

In these days when the strong competitors are trying to outstrip the weaker, and where one investment generally demands another to protect the one already made, a man should guard against unanticipated claims, in order that he may give cheerfully to worthy objects as the Lord hath prospered him. This conclusion is based on the fact that no man has a moral right to arrogate to himself the privileges of our social and Christian institutions, and reject the duties corresponding with them.

The majority of men can find an excuse for not giving when appealed to for some benevolent object. It is eminently wise to *plan* ahead conscientiously and systematically to give to promote the extension of the gospel. "The liberal soul deviseth liberal things." Men mortgage the future

to buy a corner-lot or make an investment, and yet refuse to venture a small subscription to some of the greatest Christian enterprises which are the glory of our modern civilization. Men of average means, unincumbered with large financial investments, respond most readily to charitable objects. The small gifts of the many have largely built up and sustained Christian institutions which benefit the public.

Again, men are responsible for *the use they make of their wealth while living*. Wise men are coming to see the importance of being their own executors and trustees of their own wills. Men of generous impulses, in their struggle to keep pace with modern business methods, alluring investments, and personal expenses, often defer giving until they can make a more generous offering, or until death has wrenched their wealth from their hands. "What is wrested from me by the grip of death," says Mr. Gladstone, "I can, in no sense, be said to give." Hoarded wealth, like the hoarded manna, is both useless and offensive.

Bequests in these days frequently open the way for misunderstandings and litigations. The

large estates of Mr. Stewart, Mr. Tilden, and others, show how men's purposes to do good after death are thwarted by legal difficulties. Men ought to give with a liberal hand while living. "It is not simply a privilege; it is a glory. It develops manhood. It makes the giver a taller, broader, deeper man; it puts him into sympathy with his fellow-man the world over; it makes him tenfold more a man. Many men are moral dwarfs who might be giants. They live in the malarial valleys of their own mean and selfish natures, when they might breathe the mountain air and bask in the divine sunshine of noble deeds."

A prominent millionaire, whose benefactions already aggregate nearly three million dollars, once said: "The man who dies rich, dies disgraced. That is the gospel I preach, that is the gospel I practice, and that is the gospel I intend to practice during what remains of life."

The lesson should be enjoined upon all men of wealth to administer their own benefactions, and carry out their purposes in person, and see the good accomplished. "The risk," says Bishop Hurst, "is too great and the issues too serious, in these days, to intrust too confidingly one's noble,

benevolent plans to the doubtful mercies of discontented heirs and industrious attorneys."

The settlement of an estate while the owner is living shows the true financial situation. It is surprising how few estates are well-balanced and automatic. Many heirs find the productive funds of an estate absorbed by the unproductive. A man's personality is often identified with his investments. The power and prestige of his personality vanishes at death. Men should take advantage of this fact, and avoid any shrinkage of their accumulations.

We have frequent examples of men of great wealth who have expressed a purpose of doing generous things before they died, but have ended without doing anything. Riches are uncertain. Pride of judgment and business sagacity often lead men to make investments, or to be inveigled into some financial scheme, long after their faculties have unconsciously diminished, and they have suddenly lost the accumulation of a lifetime. The only safe way is to give while the mind is clear and the judgment good. If a man gives bountifully while he has it, he is sure of executing noble deeds and having God's reward in

this life of "good measure, pressed down, and shaken together, and running over." We truly save for ourselves what we give to the Lord.

The great charge of our Lord is not to be left to our executors; but we are to accomplish it while living. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Few men of wealth relax their grip on their possessions. It requires a most resolute will to be the executor of one's own estate. Many persons, like the rich young ruler, will turn away sorrowful at the thought. Happy is the man who proves equal to the occasion.

IV.

The Distribution of Wealth.

THE distribution of wealth is the problem of our age. Men need to know more of the objects for which wealth is used than the increase of it. "Nobody," says Goethe, "should be rich but those who understand it." Men who amass wealth do not always make the wisest distribution of it. It requires both knowledge and a right spirit fitly to use wealth. It is not a question of *good*, but whether *the highest good* will come through certain uses of money. No man can meet his responsibility by leaving his giving to chance or impulse. Safety lies in following certain guiding principles.

The use a man makes of wealth determines his conception of life. In the light of man's nature and possibilities we can better understand the objects for which wealth is most worthily used. The highest economic and religious ideal should be the physical, mental, and moral betterment of mankind.

The aim of God's kingdom is, that his will shall be done on earth as it is done in heaven. He wills the perfection of each human being. His children can not have a lower aim without losing somewhat their identity with him. In the light of this divine ideal for humanity, we should administer trust funds so as to produce the physical, mental, and spiritual welfare of the race, thereby helping to restore the fullest measure of the divine ideal to man.

This ideal may be better than men entertain for themselves or for others. The ideal for man should not be according to present possibilities, but commensurate with their highest capacities. These ideals, if maintained, will elevate the whole tone of society.

No one can rise to a true conception of life, and maintain a high ideal for the race, unless he is trying to realize it in his own life. Men who consecrate their life to these holy ends link themselves to God and the race. They pour their life into the life of mankind whenever their hands and hearts are open in blessing and love. Christianity will be socially and morally effective only in so far as its followers exhibit its power to serve

the welfare of all men. That wealth, then, is turned to the best account which aids in holding up the noblest conception of life, and sets itself to actualize the fullest measure of manhood for man.

This exalted conception of life *excludes all selfish ends* in the use of wealth. Wealth consists in those elements in man's material environment which contribute to his well-being. Whenever a person passes beyond the idea of well-being in the use of wealth, he abuses the power delegated to him. The noblest men are independent of material wealth. They do not despise it, because it supplies the means and affords the opportunity for something better. While it is a prerequisite to the best things, yet it remains for each to control wealth, rather than have wealth control him.

A wise use of wealth makes it imperative to retrench all wasteful and injurious enjoyment of the same. It is right to recreate the energies by those diversions which refresh and fit one for better work; but any amusement that unfits a person for work is wrong. Likewise the idle display of wealth in social life is an abuse of trust. True friendship develops mental and moral quali-

ties. As social beings, we should mingle with men, and learn to appreciate their excellence and sympathize in their interests; but to do this we need not pass the bounds of modest and unostentatious living. It would be well if the American people would adopt the noble maxim of "plain living and high thinking."

If we would take more time to cultivate the mind and train the affections, we should escape the hollow mockery of much of our social life. The extravagance and dissipation of many men of wealth is a misuse of opportunity, and justly arouses the indignation of the poor. Besides, the expenditure of money in useless articles, sports, or vulgar display of social life withdraws it from supporting honest, productive labor. The extravagant use of money is certainly unjust to the children. The parent who permits a standard of expenditures in the home which is above the ability of the average man, is preparing to make the children miserable when they come to set up homes for themselves, and must maintain them by honest labor. Worthy and intelligent young men of limited means are practically barred from marrying the daughters of rich men,

for fear of making them unhappy in a modest home with humble fare.

Again, the expenditure of a large sum of money in a residence is an unwise policy. Men should have homes of culture and comfort; but to invest a small fortune in a home which costs perplexity and trial to erect, and burdensome taxes and servants to maintain, is a monument of folly. The earning capacity of the average man is limited, and the architectural taste of one man will not always suit another; so that when a man dies and leaves his estate to be sold, a very small amount of the outlay is realized by the heirs.

Let us remember that the highest virtue is found in self-sacrifice. Men who forego present enjoyment, and generously use wealth for the highest human welfare and the broadest conception of human life, find a richer and fuller life for themselves and their families. "He that loseth his life," says Jesus, "for my sake, shall find it." The excessive love of gain reacts on a man's nature, and robs him of generous feelings and nobility of soul. Few have bright, sunny dispositions, because they try to rest content with

"bread alone;" whereas they were made for higher things. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." (Eccl. v, 10.)

Many men of wealth have allowed their habits of economy to merge into covetousness. This spirit grows until they feel poorer as wealth increases. They soon re-enact the character of a Shylock. They are walking examples of the misnomer, "Poverty of wealth." Instead of being loved and respected, they are held in contempt by those who know of their cold, hard, and selfish lives. They finally arrive at a sordid, querulous, and unhappy old age, and die unloved and unmourned by their fellow-men.

Again, the spirit of love and self-sacrifice finds a rich compensation in the home. Selfishness in children will overcome even filial love. On the contrary, noble and generous feelings developed in the family will make the children kinder and more considerate of parents, especially when the infirmities of old age lead them to hope for the most unselfish service. It may be truly said that "charity giveth itself rich, but covetousness hoards itself poor." The abiding principle contained in

the promises of our Lord is, that temporal, spiritual, and eternal blessings attend the liberal soul.

Distributing wealth to children or heirs is a subject that should receive careful attention. It is natural and right for a man to place the welfare of his family and friends among his first duties. Keeping in view this idea of bettering the condition of children through inheritance, a man should be careful not to make an intended blessing prove a curse. We want our children to have the largest life and comfort. How can it be done?

Happiness is the creation of the mind and heart. It is largely the result of the consciousness of the normal activity of our highest ability. Life is the substratum of human personality. We intensify life and bring happiness by developing personality. The child has ends in himself. Independence and freedom are the marks of his superiority and the bases of his happiness. It is the child's right to perfect his own being, for the destiny of which he alone is responsible. The development of the faculties and the calling out the personality should be the first consideration. The essential condition is, that he shall not be bolstered up and hampered by indulgences so that he shall be

deprived of the incentives to work. Unless he can develop his own faculties, and procure his own happiness by individual effort, he is robbed of his right, and becomes restless and unhappy.

The ideal for our children is not a life of idleness, but a life of work. Diligence is a duty. Work calls into exercise the best powers.

The child, to make the highest success of life, must deal with the real world. The child of rich parents lives too much in a visionary world. He does not deal with reality. Real things have laws, and he must submit himself to them in order to secure confidence in his ability to work. Thus testing his powers, he grows independent and self-reliant. As opportunity offers, he is prepared to take a step higher. The beneficent law of the universe is, that man shall earn his bread by the sweat of his brow. Parents contravene this law when they try to ward off difficulties and responsibilities by providing their children with the means of life.

The father of Hon. Chauncey M. Depew refused to help him to a dollar, and he had to make his own way in the world. These words of his carry a weighty lesson: "Well, I found I had a

hard lot of it—nobody had a harder one—and the old gentleman stood by and let me tussle and fight it out. I bless him to-night, with all the heart and gratitude I have, for that. If he had taken the other course, what would I have done? I would have been up in Peekskill to-night nursing a stove, cursing the men who had succeeded in the world, and wondering by what exceptional luck they had got on; but having my way to dig alone, I got beyond everything my father ever dreamed of. But it was done by fourteen hours', or sixteen hours', or eighteen hours', work a day, if necessary. It was done by temperance, by economy."

Men are coming to feel that riches stand more in the way of a young man's success than poverty. Whenever the child's conditions are such that they do not invite effort, but he is lulled by kindness, his faculties become smothered and dwarfed, and he is thereby deprived of the freedom and independence of character which conditions his happiness. Emerson says: "He is no whole man until he knows how to earn a blameless livelihood."

The instincts of our nature receive a fuller

and higher satisfaction by a heroic life. Wealth fails in its object when it does not serve to inspire the heart and elevate the man. Material goods, at best, are only appendages and auxiliaries of personality. Parents repress noble qualities, and rob their children of the divine right of culture, when they seek to have them escape the rough side of life by making for them a place, and then bolstering them up. Only Socialists and weaklings look for paternal help, and a guarantee from the struggles and hardships incident to life.

Then, again, wealth heaped upon children often melts away within a few years. The child frequently lacks the impelling motive and the exceptional talent of the father. He has not learned to exercise self-denial and abstinence as the bases of success. There appears to be a divine law that every second or third generation of wealthy families must return to work in the dirt in order to get new life and vigor.

The children of men of wealth are placed under severe temptations which few can resist. Perhaps the parents, who have acquired the wealth, have found a great saving power in a noble Chris-

tian purpose and high aspirations, which the necessity of industry and enforced economy in early life has helped to foster. Every dollar given to an unworthy child increases his power of evil, and hastens his self-destruction. Moral wrecks abound through the subtle influences of inherited wealth. Saloons thrive on the hard-earned savings of dead saints. Only a well-developed manhood will enable a person to stand against the organized and legalized forms of social demoralization.

Wealth should be used to open the door of opportunity to the highest virtues and noblest talents. It is far better to spend money in developing the faculties within the child than to load him down with material things from without. Children of rich men should be encouraged to work for public ends without any financial consideration, thus making their wealth the property of the many. "The world rightly insists that every man shall do something to justify his claims upon the consideration and honor of society." Let them be taught to reject any help or inheritance that would tempt them to turn aside from the exercise of their highest abilities in doing the work God has given them.

Satan offered the world to turn aside the Son of man from his mission; but He said: "My meat is to do the will of Him that sent me." With such motives and aspirations, our sons and daughters will be the glory and pride of our homes and nation.

There are many *philanthropic enterprises* which are the glory of our age. The most important are the Christian institutions which seek the the glory of God by ministering to the physical, mental, and spiritual needs of the people.

The increasing appeals for benevolent purposes show the remarkable growth of all forms of Christian work. Instead of disheartening, it should encourage us. Remember, sin and dissipation are expensive. One saloon costs as much financial outlay as a church. Many persons would be surprised, were they to keep careful account, to see how comparatively little they give to benevolent objects. The givers compose but a small section or class of a community. Some objects of charity appeal strongly to our sympathy, while others lay claim to our judgment. One speaks to the present, the other looks at both the present and the future. Some forms of charity affect only

the outward conditions of men. However worthy these objects may be, they may be only temporary, and should be sustained only as a means to higher ends. Permanent benefits are better than temporary comforts.

The best way to raise the conditions of men is to open the way for them to help themselves. The means to be employed to work out the highest welfare of the race is to educate the hands, head, and heart of the youth. God's method of dealing with men is to give them the opportunity of helping themselves. He gives the soil, the forest, the seed, the rain, and the sunshine. With these conditions, men must carve their own way to fortune. God bestows the opportunities, and leaves man to achieve his own destiny. It is the glory of man to develop his God-given capacities. The true benefactor of the race directs his giving in harmony with the principle of self-dependence.

The best service we can do for our fellow-men is to help them *establish right relations with God.* The true reform begins with the hearts of men. If the right spirit is in a man, he will conform his outward life to it. Men will shed their faults by awakening and securing a healthy life within.

Jesus says: "Seek *first* the kingdom of God and his righteousness, and all things else shall be added unto you." The man who helps establish and support Christian churches, missions, hospitals, and the organized forms of Christian activity, is making the wisest use of money.

The next use of wealth in the order of importance is the *training of the body* and giving it proper conditions for developing the life of the soul. The body should be honored as the temple of the Holy Spirit. Jesus ministered to the physical needs of men, and made such ministry the doorway to their hearts.

It is a serious question how to minister to the physical needs of the poor. There is danger in indiscriminate giving. In this day of organized charity we are likely to relax our efforts and sympathies by failing to keep in personal touch with the poor and unfortunate, because we delegate the duties to others. If possible, each case should be personally investigated before bestowing charity. This method blesses the giver and helps the recipient.

It is a safe rule to give to develop the inward resources of the poor. Work from within out-

ward. Each one should have the opportunity to work and lift himself above want, thereby promoting industry and preserving manhood. Trade-schools should be established for the young, wherein every industry requiring skill may be taught by willing and capable instructors.

Men should always have a care and consideration for the failures of life. Men broken in health or overtaken by misfortune need the best conditions which a generous use of wealth can bestow; but giving should never be the reward of laziness. The industrious and prudent have no responsibility to aid the negligent and shiftless. The worthy poor who are in a state of involuntary dependence deserve our aid and sympathy; but the pauper who voluntarily chooses to live by the industry of others, should be forced to work, even if it be our "poor relation." The divine law is that if a man does not work, neither shall he eat. Charity given to ninety per cent of the street-beggars goes to support the criminally idle and vicious. Men should never reward vice in their efforts to relieve virtue.

The housing of the poor in our great cities is a question that demands the earnest thought of

our legislators and philanthropists. It is nothing unusual for a tenement-house in New York City, covering two hundred feet square, to contain six hundred persons. Is it to be wondered that disease, drunkenness, and vice revel in so many of these abodes?

Likewise such organizations as the Children's Aid Society of New York, that received in thirty-two years more than three hundred thousand homeless boys and girls, and helped them to an honest, self-reliant, and useful citizenship, deserve the heartiest support. "We ought," says Mr. Gladstone, "in this life to foster all that makes goodness easier, and set barriers, of whatever kind, across the flowery ways of sin."

Men of wealth may largely prevent social disturbances, and industrial conflicts which menace their life and property, by carrying out the law of love to those less fortunate. The gratitude so easily awakened by noble public benefactions will help allay jealousies and bitter feelings of the wage-workers, and pave the way for a kingdom of love and peace in which all will be mutually blessed. When the teachings of Jesus Christ are adopted as the standard of life and conduct, then

wealth and poverty will join hands in a common brotherhood, based upon liberty, industry, intelligence, and moral worth.

The third and last, in order of importance, is the use of wealth for the *training of the mind* and all the human faculties.

History teaches us that the highest blessings for the race are the result of intellectual and spiritual forces. Men who establish churches and hospitals, found missions, erect public libraries and museums, and aid Christian colleges, enrich and ennoble the life of the people. Our Christian colleges have well merited the noble exhibitions of large benefactions within late years. Our youth should have roundly developed characters. We have a right to expect that our colleges will train their physical, intellectual, and spiritual natures for the highest service.

The Christian colleges are especially centers of power where intelligent and consecrated men and women shall be prepared for wise leadership of the people. We must look to them for the highest type of Christian teachers, editors, statesmen, and reformers. The masses need stronger, wiser, and better leadership. To use wealth in building

up colleges is certain to result in setting the highest forces at work whereby the greatest number of people will be benefited.

Many forms of Christian charity which appeal to our generosity to-day will not be needed within another century; the conditions which called them forth will be changed. But there never will be a time when the human faculties and character will not need developing.

The most permanent form of Christian work, and the most far-reaching results growing out of our benefactions, will be on the line of work done in our Christian colleges. Perhaps the most enviable privilege that a man of means has, is to give twenty-five thousand dollars to establish a professorship in some Christian college, and let the interest of it keep some noble teacher perpetually employed to instruct and inspire the youth of the land. It becomes a royal heritage to present and future generations.

Rev. R. S. MacArthur, speaking of the New England colleges, says: "The great colleges founded in that early day have been the bulwarks of education, of liberty, and of religion. The man who founds, by money or brains, a great univer-

sity, which remains loyal to truth and God, does more to bless man and to honor God than man or angel can estimate. He founds the most enduring institution known this side of God's throne. Oxford and Cambridge have outlived political earthquakes; they will outlive all possible national cataclysms. They are more enduring than the British throne. It is conceivable that a republic may take the place one day of the British monarchy; but amid the crash of thrones and dynasties, should this change come, these great universities will stand unmoved. Empires may rise and fall, dynasties change and decay; but these institutions of learning shall be like mighty lighthouses, resting on the eternal rock, and sending out the light of science and religion, blended into one flame, to illumine the world and glorify God."

Men should reflect that within ten or twenty years after their death their names will be almost forgotten, unless they have allied themselves with some great cause that will elevate humanity and honor God. The man who would make a wise use of wealth should cultivate an intellectual vision, generous sympathies, and strong energies, and resolve to carry out, while living, the God-given purposes of his heart.

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